/189 cont./

351 there again the small one-room structures of wood or straw are an exception to the rule and are distributed at random over the concession.

Each owner or tenant likes very much to see his parcel clearly delimited, and the wall is the general rule. But its forms are very different, and this in one and the same parcel, ranging from the house itself or a high wall of durable material to a line of pickets running along a simple heap of rubble. In any case, the parcels that are not completely enclosed, with merely an opening on the street, are rare.

343 What else does one find within the parcel or in the
351 structures serving as dwellings? Two things: a little hovel sheltering the Madagascan stove and serving as kitchen, and then, in a corner of the parcel, an enclosure surrounded by
[783] secco, with a kettle containing the water needed for ablutions, which gives off a characteristic ammoniacal odor, yet not enough to inconvenience the inhabitants.

362 Let us complete this description with the table of the
511 number of buildings, shown according to the number of rooms
342 and the material used. /Table 24 appears here./

More than 50% of the wooden structures (113 out of 206) have only one or two rooms, that is, fall into the first category. Thus the whole habitat does not show a very high standard of living.

511 /190/ This is still more true if one now considers the
364 equipment of the huts. 228 homes out of 258, nearly 90 %,
354 have neither water, electricity, nor w.c. in the concession;
312 26 have electricity only; one has a w.c. without running water or electricity, one likewise has a w.c. plus electricity (in these two cases the w.c. consists of a septic pit dug into the sand in one corner of the parcel by the person concerned under the control of the Service d'hygiene). One has water and electricity. Ten per cent of the homes are thus lighted with electricity, and the remainder with kerosene, which is very few in a city where, except in the very last quarters, it is possible to have a meter installed in each parcel.

[9 cont.]

787 805 Time: Certain hours are favorable for the birth of dreams -- especially those when silence is deepest, that is to say, from midnight to early morning and the hour of the siesta (when it is customary to have one).

Among all the months of the year, the month of Nisân (April) is the most propitious, according to a universal belief.

787 788 [789] Texts to quote: In order to evoke a favorable dream, it is recommended that, before lying down, one quote verses from the Koran, which differ greatly according to the method used; those of the first holy book, the Fâtiha, are most preferred for this practice. The Souratou el Ikhâssi ("qhoul houe Allahou ahadoun" = There is only one God) is most frequently used, and one must say it seven times.

There are others (for example, "Astâgh firou Allah!" = May God forgive me!) which one must say 100 times.

[776] The nine names of God (El Djabar = The Almighty, El Moukatabir = The Proud One, El Amad = The Eternal One, El Bâtin = The Hidden One, El Kâdir = The Mighty One, El Madjîd = The Illustrious One, El Bourkhân = The Miracle, El Mouktadir = The One for Whom Anything Is Possible, El Rahman = The Merciful) must be repeated 21 times before sleeping.

Various practices: In order to promote favorable dreams, as well as to drive away bad dreams, one observes various rules which differ only in details.

• [783] [782] Thus, to execute the practice of listikhâra, one must make his ablutions (following a rigorously prescribed order) and then his evening prayer. During each rakaa (1), one must say eleven

> 1. Phase of the prayer which involves: 1 standing position; 1 bowing position, the hands on the knees; 2 prostrate positions, the forehead against the ground; 1 seated position.

times (or more, according to the method followed) the verses of Fâtiha and other quotations from the Koran.